

# BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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## FIGHT FOR GOLD

### FACCTIONS IN NEW YORK CHURCH

Swat Each Other in the Jaw and Blood Flows for Possession of Contents of Contribution.

### MANY LOVE JESUS, BUT THEY LOVE THE MONEY MORE

(From New York Press)  
A bitter encounter in an aisle of the Union Presbyterian Church, at Sixty-sixth Street and Wood and Avenue following a double collection taken up by rival faction and a wary war over the receipts, brought a lively drama yesterday morning to the trouble that has been brewing in the congregation for several weeks.

The "pastor's" faction who support Rev. Alexander Waddell, were first out in the collection field. Their ushers appeared at the usual time with regular collection baskets and moved down the aisle from pew to pew. Members of this faction put their offerings in the baskets. Members of the "anti-pastor" faction, who oppose Dr. Waddell, let the weaker receipts go by without extending a hand or a glance toward the collectors.

Then the collectors of the latter faction appeared with a brand new set of baskets and went over the Avenue. This time their friends gave freely and graciously, and the "pastor's" faction grudgingly. Both sets of collectors began to count receipts and there was intense rivalry as to who should most. When the money was counted it was found that the "anti-pastor" had a considerably larger sum than the regulars.

**Blow Struct Following Blows.**  
There was some lively conversation in the back of the church, and a by no means light, blow, John Jackson, usher for the "anti-pastor's" was the first to be hit, and it was a "postscript" which struck him. The usher, who had started to "come back" at his opponent, but men from both sides surrounded them and kept them apart.

This was not the only lively incident in the Union Church's troubles. On Saturday evening the board of trustees, headed by H. D. Frazer, called on Dr. Waddell and asked him for the church charter and certain books. He refused to give them up. He would not even see the delegation. Later, when he met members of it upon the streets, he passed them, they say, without speaking. They declare they have treated him very considerately and have tried to avert trouble.

**Change Seats and Locks.**  
Three times in little over four hours the locks and bolts of the church doors have been changed, and the factions have alternated in the possession of the building. Yesterday George W. Crossland, who heads the pastor's friends, remained with a party in the church almost all night to insure possession for the morning's services. They were still on hand when the hour came to begin. Mr. Frazer and his friends were on the other side of the street. They came in when the services started. Crossland and his followers held the fort too. It was suggested as a compromise that the police of the New Fifth Street and Woodland Avenue Station be given the keys to hold until services were begun the next week, but neither side would agree to this.

It was said by the "anti-pastor's" that they were going to apply for an injunction to prevent the other side from holding possession of the church funds and building.

### ANOTHER ONE

Barely died the strains of the recessional died away in the auditorium of Emmanuel Protestant Episcopal Church, Marlborough Street, above Alford Avenue, following the communion services yesterday morning when the rector, the two opposing accounting wardens and members of the congregation became involved in a free fight in the Sunday school and vestry room.

Wednesday, March 27, on a technical charge of embezzlement, was held for the court by Magistrate Kocherberger, at a hearing last Tuesday, and sensational disclosures were made when the case was given up to the jury. What was the members will discuss the situation, it is said some very grave charges will be made and that women members of the congregation will be subpoenaed to testify.

but must subject every idea pertaining to such trials to a rigid analysis, then it found untenable, fearlessly rejected all regardless of force. We have based our moral force on error long enough let us try truth.

Natural phenomena occurring universally throughout the realms of boundless space, paramount necessities the co-existence of potentialities communing with and self-sufficient to produce phenomena in every point of space. Such egencies the God idea, in crudest or highest conception does not supply.

The constant notion of matters and its infinite changes of combinations, force us to the conclusion that nature must contain within its own integrants, forming the basis in such forms, all the elements and potencies essential to produce the grand totum en-semble of nature. Agencies exterior from such constituents would not necessarily be present and operative at all times in all places hence their presence locally everywhere and at all times, would not be absolute but contingent.

These potencies must be ubiquitous, co-existence in extent and symbolized with the matter constituting the basis of all phenomena, or the latter would be dependent for their existence upon chance or caprice liable to be deprived of such essential elements of causation at any time in any part of or in all space, causing either sectional or universal stagnation all unknown conditions in nature ("death" being but a change from organic to inorganic life). In fact it involves the momentous proposition that nature is universally dead and impotent, in and of itself to cause and to perpetuate universal life and motion, and that a supernatural agent, endowed with arbitrary power and omniscience, is indeed a necessary accessory to account for cosmic existence and life.

Theists have ever conjectured gods, not because such ideas are intelligible to themselves or others, but because they insist nature cannot be explained with them, ignoring the important fact that we partly of reasoning the matter.

That the God of the Christian Theist (God) and their author to explain the

one or, instead of solving existing problems, we have now this ultra mundane being and his mystic methods in addition to the original problem to account for, is not the question, "How does God create a million animalcules in a drop of water, the flower in the bud, while in the ocean, child in the uterus, and all these now in process of growth on this and all other worlds?" infinitely more difficult to answer than the question, "How does nature do it?" Do you say, "By the laws he made?" In that case that solution do you offer but the identical agents you repudiate universal potentialities, which do all God not.

A God must be infinite—here and there and everywhere—or he cannot be a God and all it implies. Nature being boundless, God must be boundless, too, or, of course, he would not be everywhere at the same time. A God locally active implies that nature, where he is not active, can exist without a God; which, if a fact, proves that nature can exist everywhere without a God. A God is either an absolute necessity in every point of space or a mere animalcule, a creature by chance and reason, that nature preoccupies all space it forces us to the conclusion that a God cannot now opine the same space also.

God implies being, personality; because wisdom, mind, affection, etc., are attributes only of living organic forms. In the absence of animal structure such personal attributes are utterly unthinkable. We cannot conceive of omniscient, ether, wise, electricity, strength, love, air or an affectionate, omnipotent! No; we are compelled to first postulate organic living structure, of which forms such physical physical qualities are attributes, or we shall fail to find materializing personal ideas.

God, then, must be a living organic form or he is utterly unthinkable. But this implies infinite organic form, a grotesque anomaly. But God must be omniscient or he cannot be a God and all it implies. But a boundless, God would be absolutely stationary! If he could move he would not be omnipresent. He could go where he was not, then would not be where he was before moving, and then would be divisible of all God-like attributes, which, paramountly consist in his omnipresence. But if this hypothesis were true—think of it! An infinite aggregation of worlds, blazing suns and systems, filling all space, now sweeping and gyrating with lightning velocity around in him!

The higher intelligences of this century have discarded the gospel according to Moses and the prophets and given us instead a gospel according to Channing, Parker, Swift, and Thomas substituted human fallibility for "Divine Infallibility." Therefore we must not be content to reason away Bible stories like our modern theologians, then stop

## LIFE WORTH LIVING

### ONLY AFTER WE ARE DEAD

Plea for a Future Life Based upon the Shortcomings of this is an Impeachment of God's Method of Administering Justice---It Asserts that a Fault Was Made and Scandalizes Duty

### ONE AFTER ANOTHER THE THEOLOGICAL PROOFS BREAK DOWN

(By C. Cohen)  
London Thinker

The utility of religion, said John Stuart Mill, did not need to be asserted until the arguments for its truth had, in a great measure, ceased to convince. True as this statement is of religious beliefs in general, it applies with special force to the belief in a life beyond the grave. For, in an increasing measure, religionists rest their case for this belief on its supposed utility either in mitigating the pains of this life or in assuaging the sufferings of the hereafter. The deeper are one's alleged proof after another breaking down, and they recognize the one first, the duller ones more slowly, the reliable evidence is not to be met with, and that an appeal to vague and only partly understood feelings represents the strongest and most permanent defense. Not that the appeal to sentiment is, at bottom, of any greater value than the appeal to logic, but people have been in the habit of interpreting their feelings in terms of the current belief in a future life, and there is a greater apparent strength that is all.

It would not be correct to say that a sermon entitled "Is Death the End?" by Mr. H. C. Wallace, is entirely an appeal to sentiment, yet Mr. Wallace's arguments much better suited than usual with the ordinary run of sermons really based upon feelings, the more so, as they must be, because when ever one discusses the question of a future life, No one, for example, doubts that people cling to life, that they would willingly prolong life were it not how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is struck down and the soul preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction natural express purpose of satisfying our feelings; on the contrary, our feelings have adapt themselves to facts, and why not here as well as elsewhere? Moreover, it has been noted that these things merely confirm a common measure of satisfaction ones that are regarded from the proper point of view. The curious thing is the manner in which the religious rules out all other explanations because they conflict with the belief of the clergy that is life only becomes worth living after one is dead. Mr. Wallace, who is not a clergyman, I fancy, insists that this life is worth living whether there is another one or not, and also that the moral law remains what it is, even though one gives up altogether the belief in a future life. He also sees the futility of quoting the resurrection of Jesus as a proof of immortality. "It does not," he says, "help us much to know that someone, altogether different from our selves, has risen from the dead." A very simple thing to say and good, but not of those things that not many of the clergy do, and still fewer of them have the honesty to say.

Mr. Wallace thinks he has three good arguments in favor of a future life, although, to be fair, it must be stated

that he does not regard these as proofs, but only as affording strong indications in favor of immortality. These three arguments are arranged under the heading of human goodness, growth, and greatness, but they are all contained in the sentence that "immortality is necessary in the economy of things. And what Mr. Wallace means by this is that things do not proceed as well here as we should wish them to, and therefore we have reason for assuming that they will proceed more satisfactorily elsewhere. Now this, for a Christian Theist, is a most dangerous position to take up. For every Christian believes the world we are living in, equally with the world it is assumed we shall live in, is God's handwork. Consequently any plan for a future life based upon the shortcomings of this one is really an impeachment of God's method of administering justice. 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## BLUE GRASS BLADE

Published at Lexington, Kentucky, Every Sunday.

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JAMES E. HUGHES ..... Editor and Publisher

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Strike out.

Patience is a long rope.

Blind faith yields not to argument.

Be not too lenient with your own faults.

One enemy is enough for every man to possess.

America is suffering from an epidemic of saffron pulpiteers.

It is impossible to love a man for the enemies he has made if you are on the list.

Men with cheerful dispositions are more inclined to borrow money than to borrow trouble.

Many a first class fool gets a reputation for wisdom by looking wise and shaking his head at the right time.

The light of a clear mind can always be relied upon to brighten the dark ways of our human life.

While success can make envious enemies it is a veritable truth that failure brings no flattering friends.

Don't waste time trying to get something for nothing. Adam got the apple without money and without price, but remember his finish.

If you want to confer a real favor on this paper you can do so by sending in a new subscriber and swelling our circulation lists.

It matters not whether deity or devil be the author of human wickedness, it is here and Freethought has got to check it for the churches can not.

The Christian church planted by toil and nurtured in blood is now approaching that stage wherein it will become the habitation of sanctified owls and theological bats.

Christ came into the world eating and drinking with publicans and sinners but the Miss Nancy's who have espoused his cause in these days would consider him a wine-bibber and a glutton.

Fanaticism has learned that it is easier to slay a reputation than to kill a human being, that the process exposes the operator to less personal risk and enables him to still keep his social standing in the community.

Even the wisest of men will differ on minor points. Theologians may know something concerning the business end of a bee, the butt end of a goat but they know absolutely nothing about the end and destiny of man.

Not because of bible contradictions, not because of impossible miracles, not because of scientific inaccuracy, but because of the impossible attributes

with which his earthly votaries have well nigh smothered him do we hold the Christian god to be a fraud.

Religion may live in the heart but it requires the brain of man to furnish a fitting foundation for Freethought. The heart simply implies a sentiment, the brain suggests reason. This is why the orthodox Christian is constantly mistaking shadow for substance, the accidental for the essential. A true Christian is as free from original ideas as a canine is of feathers.

The bitter warfare waged upon each other by the different denominations is due to the fact that they are simply business rivals. If a man go to heaven by the Catholic route the Protestant through lines have lost his fate. If he gets religion at the Methodist mourners beneath, the Episcopalian priesthood figures that it has lost much new meat. If he falls in with the Baptist flock of geese the Presbyterian plate passers utter an audible groan. Such is the power of religion.

Modern preachers refuse to see any morality outside of their own sphere of work because they want no allies in the work of regenerating the world. They consider that their special province and entitled to all the perquisites it can be made to yield. They preach a morality they dare not attempt to practice and then pray their congregations in the name of god to put all their pennies in the contribution box. Meanwhile, millions are going headlong to destruction and human society is rotten to the core.

All religions react upon each other. Those of Egypt and Asia modified that of Greece, which in turn dominated that of Italy. Several nations appear to have collaborated in the formation of the Christian cult and they have succeeded in creating a theological ragout in which are found innumerable traces of Parseeism and Platonic, Fetishism and Judaism, Greek polytheism and Phoenician Idolatry. At the best it is but an eccentric religion. Not one standing alone but made up of many. Its worst traits are those that are self-created.

### "I BELIEVE, LORD, I BELIEVE."

What is meant by religious belief or unbelief? If these are the proper terms to employ concerning religion there is an implication that the whole theory underlying the religious structure is tainted with doubts of a tormenting and unsettled character, which faith alone is unable to remove.

When a person says "I believe" an admission is made of an absence of convincing fact and belief implies an acceptance without sufficient evidence or fact to warrant it. When a person says "I think," it implies a process of reasoning based upon doubt or suspicion. The "I believe" ignores the "I think" and accepts the theological postulate minus positive premise.

Belief can not be based on experience, individual or collective. As no man can say why he accepts this or that theory of religious faith the Christian world gains nothing because thousands persist in declaring that they still believe in spite of all objection or argument. Freethought naturally accepts the rational view of existence, of human life and its destiny, leaving only the hulls of the most irrational thought to the worshipper of deity. Freethought is the most closely reasoned product of intellectual and articulate thought. Religion is but the unreasoned, or the emotional product of our baser feelings. The very knowledge of belief excludes knowledge for with knowledge gratifies an expression of belief is unnecessary.

Taking the world at its best it must be conceded that the ideals which have guided and animated the race, the sentiments and passions that have done us the greatest honor, those impulses which have raised man above the brutes in the stage of existence the intuitions that have marked out duty's splendid path, have been introduced by the world's wisdom, its intellectual knowledge and in no sense have they been aided or assisted by religious professions or assumptions. Theological mysticisms do not make for progress and improvement. They connote, for they are both stagnant and stationary. The belief in a so-called god, of whatever type or character can not be based upon argument or reason, it exists absolutely without warrant of authority. It is sentimental fanaticism run mad. Its sole foundation is primitive credulity while its strength lies in the gratification of personal ambition.

Theologians are pleased to separate the mentality of the human family from the balance of the animal world by what they are pleased to designate instinct and reason. They are willing to allow a reasoning process to the brain of man but the same operation in other animals is simply regarded as instinct. To allow reason to animals would be destructive of the systems of theology. Following the same principle we might safely assume that the preposterous claims of the clergy to self-righteousness is an emanation of a distinct species of insanity and bolstered by the greater insanity of those who concede those claims to be true either in whole or in part. On these grounds the clergy encourage the "I believe" and their congregations repeat it like so many parrots without actually knowing the reason why. Could they but properly analyze their thoughts, or examine such thoughts of which they are capable, they would be unable to find any stable ground for their beliefs and for this reason they have been taught that reason is a dangerous, seductive and elusive flame that is calculated to lead them astray.

Not because of bible contradictions, not because of impossible miracles, not because of scientific inaccuracy, but because of the impossible attributes

Viewed in this light one may account for the virulence of the Christian world toward whatever opposes them. Let it be said of a man that he is unwilling to swallow every draught prepared by the preachers, that he does not accept as true all that is found between the lids of the bible, and the whole outfit, instead of trying to convince the masses, he is thrown wide open and they deluge him with a full torrent of Christian calumny. The infidel may be brave, honest and charitable. He may put more food in the stomachs of the deserving poor than any devout deacon of double his worldly wealth, he may clothe the naked and feed the hungry, he may defend the weak and strive to make this weary world a pleasant paradise, but, it matters not. He has called in question the legitimacy of the business upon which the professional preachers thrive and he can expect no mercy, not even simple justice at their hands. Is there any banker who would discount the unsecured note of a preacher more readily than that of an infidel? Is it not true that the penitentiaries contains as large portion of professional preachers as of other professional classes? And is it not also true that many a preacher now occupying a prominent pulpit would, if simple justice were done, be wearing stripes instead of broadcloth? Reverting once more to the original proposition we are impelled to assert that humanity has nothing to gain, but much to lose by insisting upon repeating the "I believe" and everything to gain with nothing to lose by asserting "I think."

In our intellectual wandering "El Pensu" must reign supreme or the "El Credo" will keep the race back another thousand years. "The 'I believe, Lord, I believe'" is the cry of ignorance and cowardice.

### KEEP READY FOR ACTION.

Do you really understand what it means to get the mind in action?

In warfare the well trained soldier will exercise plenty of thought and care upon his armaments to be certain that they are ready for action in that he knows his very life may depend upon it.

Then how important it is that we take care to keep the brain in action and the mind trained to be ready for every emergency, for upon the result of human thought our entire progress and development are altogether dependent.

Most men fail to appreciate the fact that success in any undertaking depends almost altogether upon getting the mind in action, keeping it in good working order. This equally true whether in the field of philosophy or the world of business. Too many men are willing to let some one else do their thinking for them. If this thinking is nupon matters religious the person finds his power and influence increases in proportion to the number around him who will not and do not think. If it be in matters of philosophy some human duty goes unperformed. If in business the other fellow reaps all the harvest and gets the profits.

To properly succeed the mind must be clearly and fully made up, studying every besetting problem until it is understood in its minutest detail and then taking hold of every task with a determination to do it and to do it well as if the nation depended upon the results and the world might come to an end when it was done. Cut out all the driftwood and useless performances. There are things that are worth while and things that are not worth while. Learn to discriminate. First set your way clear and then go straight after the results. The first requisite, however, is to have your mind made up, and your brain clear and ready for action.

The successful man, as a rule, is not always one of unusual ability. Generally speaking he is the man who has a bulldog grip on things and goes at them with a will, a determination to win. Give that sort of a man plenty of room.

### THE BIG CONFIDENCE GAME

Whether the Bible society be a trust, or otherwise, it can be trusted to the extent that it will continue to raise in the pennies and dimes under the foreign mission banner, as well as the home enterprise, and keep right on dispensing holy rot at so much an inch.

The printing of the Bible is much a mechanical operation and there is considerable of mechanism in its distribution. The machine must be well oiled to enable it to work smoothly, and the smooth game the Bible factories have been playing upon a credulous people for a long time would suggest an unusually large amount of lubrication.

Upon the hypothesis that trust implies confidence the society might not be altogether a trust for we have very little confidence in it. The business is a "confidence" game all through. Considering the graft there is in it we may yet witness the publication of a comic supplement as a side issue, very much on the order of the Sunday papers. By the way the Bible is equally as comic, in numerous respects as many of these comic supplements. Cain and Abel may not have been on such happy, familiar speaking terms as to justify them doing the Katzenjammer kids but Jesus of Nazareth would have made a splendid Happy Hooligan when we consider the hobo sort of life he is said to have led. We could not expect that Herod and John the Baptist could have played the parts of Alphonse and Gaston but Solomon could have been trained for the parts of Leander with considerable profits to his manager. As these characters are in the hands of trusts why should not the Bible fall into the same category?

But what does it matter if the society is a trust

To put it into the hands of a receiver, or to bust its arrangements under an operation of the doctrine of "publicity" would not improve the Bible. It might cause some shocking revelations but there are plenty of them to be found in the Bible without busting the trust. Why not give the Bible a chance? If one trust can be protected by federal legislation why should the Bible be left in the cold, abandoned on somebody's front door step? Could the Bible thrust itself upon the parlor tables without the assistance of the law? Has it done so? Then if all trusts are to be protected there is no good or valid arguments in railing against the Bible Society.

"Lawd, chile, Ah jes lub mah bibile" remarked the old negro, and although she could not read a line or a sentence she "jes b'leaved it frum kiver to kiver." Nor is the colored population alone in this for there are thousands upon thousands of white men and women who regard it with the same superstitions awe, simply because they never read it but depend upon the interpretations of another. If the Bible trust should double its output within the next twelve months there would no greater or wider knowledge concerning its contents than there were one hundred years ago. The distribution of bibles does not imply a diffusion of knowledge. This is as applicable to a knowledge of useful subjects. The more bibles the less literature of an intelligent, progressive character. The fewer bibles the greater is the advancement. The world would have been ten thousand times better off today if never a bible had been printed. It has done more to enslave the human mind than all other agencies combined. It is incapable of provoking one really human sentiment, while it contains doctrines that are an abomination unto mankind.

In these days of trust busting tendencies the surest way to success in busting this trust is to bust the bible and the trust will soon die of inertia.

### NO DANGER IN WORK

Where individual exertion and activity has slain thousands, physical laziness has slain its tens of thousands. The moral behind this is that we should go to work.

The Blade offers the foregoing suggestion which was called into being by the recently expressed opinion of a prominent physician that the death of an athlete was caused by "too much violent, physical exercise." He then hinted that the American people are always in too much of a hurry, too much of a rush. This may be true and we do not dare to question the correctness of his diagnosis of the patient's malady or the cause of his death. We are not a physician. It is also true that many an athlete, or even a prize fighter, has been compelled to give up in a contest as the result of overwork. How many are there who die every day while engaged in the great contest of life as a result of overwork? How many children are put into a premature grave by being worked to death? How many women die of worry and care, accented by days of ceaseless toil? How many are hurried to the grave by continuous toil, a depressing labor market and stimulated prices, struggling against hope day after day without even a rift in the clouds?

The other hand there are many human beings who could actually die if they thought they would have to go to work. Others die because they cannot get it. These are the varied sides of existence. The diagnosis of the eminent physician aforesaid may be true but it is not worth two cents on the dollar for the practical affairs of life. Not one man in ten thousand is in danger of working himself to death under normal industrial conditions. A much larger proportion is dying by inches of a sheer, physical laziness, and to this class the moral has no value whatever, for it might be taken as a false guide.

There is no danger to health in going to work.

### MEN WITH MISSIONS.

The world loves a man with a mission. The world may love the mission too, provided it be a worthy and a righteous one.

The world will care but little for either man or mission unless the man be one of great character and force, and his mission designed for the benefit and uplifting of mankind.

America has sent innumerable men to other countries on missions. As a rule they have been of a religious turn. Scarcely a foot of the world has not been trod by some so-called missionary. In turn, other nations have sent missionaries to America. The latter have been both political and religious, usually the latter.

History records that two men have left the "right little, tight little island" for America with a mission on the inside of their vest pocket. One came and fulfilled it. He won glory, honor and renown, but he refused to subscribe to the religious intolerance and dogmas of his day, and the charitable church wrote anathema against his name and memory. The other has just come. He has hardly got a start yet. He was given a swell send-off and a royal reception. A few days and he will be non est in American life. The first was Thomas Paine, an Englishman, who came here with the avowed mission in his heart to liberate the Colonies from the yoke of political tyranny held over them by the British government, and as a result of his labors Old Glory unfurls her graceful folds to the breeze. He was a true patriot, and above all, he was a MAN. The other is the Rev. Charles Frederick Aked, of Liverpool, England, who has just been installed in the Fifth Avenue Church of New York, an institution that keeps full of saving grace through the millions of John D. Rockefeller. He has come to "Save New York" from sin, and incidentally to invoke the wrath of god against "tautied money." Well, we shall see what we shall see.



